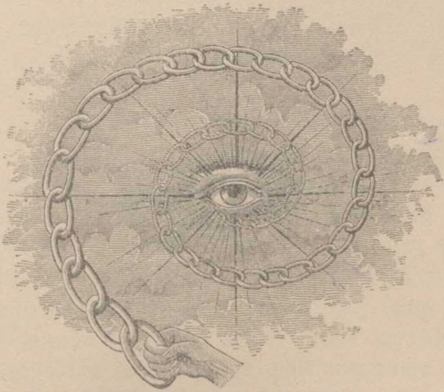
JESUITISM IN CHRISTIAN SCIENCE.

BY

URSULA N. GESTEFELD.



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PREFACE.

"And the Spirit said unto me, Write!

Immediately I conferred not with flesh and blood; neither went I up to Jerusalem."

The age which has witnessed the rise of what is known as "Christian Science" owes to itself a candid and impartial examination of it.

This is necessary to a settlement of the question—What is it? Is it of divine or human origin? Science or philosophy? Law or theory? Has it a practical value or is it a worthless transcendental idealism? Are the claims of its supporters substantiated by evidence; and if so, what is that evidence?

As one who has, through study, observation and experience gained the answers to these questions for herself; and who in consequence discerns the incalculable value of this new-old science to the human race when it is discerned for what it is, and accepted solely for its merits, minus the opinions and theories of those who would adulterate it through their inability to separate person from principle, the attempt is made to place before those capable of such discrimination a statement which shall help them to find, in their turn, a like answer; and which will assist in the upbuilding from a secure foundation of a work whose outcome is a regenerated race; a result impossible while demands which are the result of opinion are made and acceded to as necessities to the accomplishment of it.

As one who stands outside of schools, parties and factions and for the "freedom of the Sons of God;" knowing neither friend nor foe when that freedom is questioned or assailed; following ever after "the Highest," and accepting nothing less in its place, "*Ich Dien.*"

URSULA N. GESTEFELD.

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JESUITISM IN CHRISTIAN SCIENCE.

To the Christian Scientists of the present day, a question is presented for consideration and answer.

It is a momentous one and upon their decision much depends.

A review of the rise and progress of what is known as Christian Science is necessary to the perception of this question; and a careful examination of the results, to its answer.

Twenty-two years ago, according to her published statement, Mrs. Mary B. G. Eddy, of Boston, Mass., gained her first knowledge of Christian Science, which did not appear in print until nine years later.

The book "Science and Health" published in 1875, was given to the world by her, as the text-book of a new science and a complement to the Bible.

Previous to the publication of this book she had taught her system to students and demonstrated the efficacy of its method of treatment of disease. The results of her work came slowly for a number of years; but they finally accumulated till a wave of interest in Christian Science passed over the whole country, from the Atlantic to the Pacific coast.

In the past six years, Schools, Colleges and Institutes of Christian Science have sprung up all over the United States. The Massachusetts Metaphysical College was the first to be established, and by Mrs. Eddy herself, it being chartered in 1881.

The home of Christian Science — so to speak — is in the East. There the work was begun and carried on for many years and but little was known of it in the West. In 1884 Mrs. Eddy visited Chicago and taught a class of between twenty and thirty students. From that time interest in the science spread rapidly in the West; and to-day Chicago leads Boston in the number of its citizens who confess their interest in the science.

And to-day another fact is apparent, not only in Chicago, but in every city, town and village, wherever Christian Science has become known, even by name.

There are many professed teachers and practitioners of Christian Science whose claim to be such is denied by Mrs. Eddy and her so-called loyal students. There are institutions which claim to afford instruction in Christian Science, which are denounced as dangerous by the same voices. There are some colleges, teachers and practitioners, which do not claim to either teach or practice Christian Science as such; but to both teach and practice the same thing under other names.

On this showing, the true and the false are growing together side by side and running each other a race for the supremacy.

To-day, wherever a Christian Scientist, so-called has set foot, there is a "house divided against itself;" the result of charges and counter-charges which will bring about, if it is not checked, the legitimate result of such division, the falling of the house.

It behooves therefore, every one who has a real interest in Christian Science; every one who discerns in it that truth which shall make men free from the law of sin and death, to look this fact squarely in the face and strive to understand the causes which have brought it about.

All such will have the earnest desire to do what in him lies, to sustain the house by removing the divisions within it. No one can do anything by ignoring the fact; by refusing to see it and declaring that others do not because there is no such fact to be seen. For him who can read the "sign of the times" is the opportunity to declare himself a Christian Scientist in the true meaning of the term and place himself "on the Lord's side."

It is said in Chicago and all over the country that Christian Science is "dying out." Its final disappearance is prophesied at no late date.

It is a fact that both teachers and practitioners have far less work to do professionally, because of individual application than they had formerly. It is likewise a fact that very few of them will own it; let us hope on the ground that the truth should not be spoken at all times.

But a square, honest, straight-forward course is the best one to take at all times. Those who are governed by policy naturally shrink from such an one because they can not take their policy along with them. Yet the truth, the whole truth and nothing but the truth is the only compass it is safe to steer by.

It is with the earnest desire to arrive at an understanding of the cause or causes of this state of things and consequent perception of the way to readjust them, that the attempt is made to place before Christian Scientists and all those who have an identical interest, a statement which requires a candid, impartial and non-partisan spirit to make and to consider.

If all who call themselves "Christian Scientists," and all who desire that justice be done, no matter who makes or loses by it, will place themselves in consequence in an impersonal position; or in one where, for the time being,

private interest or personal preference does not exist and one acts as the judge on the bench, listening to the evidence of both sides and weighing one impartially against the other, anxious only that his decision shall be according to law; not that this one may be acquitted and that one condemned, the cause of the strife and contention can be determined, and light shed upon the way out of it.

Mrs. Eddy claims that Christian Science is Divine Science and that she discovered it. That her only text-book was the Bible, which she studied and pondered till she gave, as a revelation to the age, the Science of Metaphysical Healing.

She sends forth this revelation labeled "My Discovery" and "My Method," and labels herself "The Discoverer" — "The Founder" — "The Leader" — "God's Annointed" — "The Chosen of the Father" — "The Woman spoken of in Revelations" — which titles are added to by her "loyal students" with many others like in kind.

She claims that her book "Science and Health" is "the only known work containing a correct and complete statement of the Science of Metaphysical Healing;" and that this is the science which Jesus gave us; and she classes all the works which purport to be expositions of the same science, — whether in great or in small measure, — together as "silly publications whose only correct or salient points are borrowed without credit from 'Science and Health.'"

She claims that the Massachusetts Metaphysical College is the only institution where students can be sure of receiving correct instruction in the science. She claims to be the only teacher "who can impart the true power to heal." She maintains a running fire of warnings not to trespass upon her property (her Discovery) or upon her proprietary rights.

She claims that only those students who act as one with her; thinking as she thinks; doing as she bids them; those who are "good obedient children" are followers of the truth. She claims that beside the Bible, only her book —"Science and Health"—should be studied by her pupils or their pupils; and she announces that book as a "key to the Scriptures."

She claims that only the members of the "Christian Scientists Association" of which she is President, are true Christian Scientists; and that the "Christian Science Journal" as the "Official Organ of the Church of Christ (Scientist) and Massachusetts Metaphysical College," is the only publication which should be supported or encouraged by Christian Scientists, or recomended by them to others, as it is the only one which can be relied upon for a true presentation of the science; and the only one which can disseminate a knowledge of that truth which heals.

Her "loyal students" are those who admit, and in their turn support all these claims; and only such can be members of the "Christian Scientist Association."

Now let us look at the other side. This Association does not represent, by thousands, those who profess to be Christian Scientists.

Beside the "Massachusetts Metaphysical College," there are twenty-nine Colleges, Schools and Institutes of Christian Science advertised in the "Official Organ" alone; four of these in Chicago, beside twenty to thirty individuals who advertise in the same organ as teachers of the science.

Beside these there are schools upon schools all over the country, and teachers upon teachers who claim to teach what the schools and teachers advertised in the "Official Organ" present to their pupils. There are many among these who, in education, refinement, honest intention and devotedness

to their work, will compare more than favorably with the members of the "Christian Scientist Association."

There are a number of monthly publications which claim to offer the same food for their readers — as advocates of Christian Science — that is afforded by the "Official Organ."

The subscribers for and supporters of these publications concede that this claim is substantiated. Beside the regular monthly publications there is a mass of reading matter under different titles, by many authors, which is offered as in harmony with Christian Science, and sufficient to constitute a book trade by itself.

Such is a bare outline of the existing state of things to-day, which has been caused by — in the main — a refusal to concede the claims, as a whole, of Mrs. Eddy and her "loyal students;" and this refusal has been a necessity for those who discern the truth represented by Christian Science.

That this main reason for the divisions of to-day may be seen to be true, a filling in of this outline is necessary. An analysis of the claims upon both sides must be made and the one weighed fairly against the other.

II.

To begin with Mrs. Eddy's claim that she is the discoverer of Christian Science. It will be universally conceded that the name "Christian Science" has been given by her to the statements which, as a whole, constitute the substance of "Science and Health."

But every student of the teachings of past ages knows that many of those statements have been made by others who stood as leaders of thought in their day and

generation, throughout a period of hundreds and even thousands of years. All of the world's teachers, from Buddha down to our own Emerson, have made many of the statements included in Christian Science. But the synthesis of them together with a premise from which they are logically deduced, as well as their conclusions which are as logical in their turn, has been given by Mrs. Eddy ; and to her belongs the credit of having done the grandest work of the nineteenth century, in the direction which tends to the spiritual elevation of the human race.

The name given by her to her presentation is seen by those who understand it, to be particularly appropriate ; because this synthesis or "survival of the fittest" in the highest teachings of past times, is, at the same time, the synthesis or science of the Bible ; and the union of the two names "Christian" and "Science" exemplifies this fact and points to the true "Word of God."

Giving to Mrs. Eddy then, due credit for the work she has done ; acknowledging her proprietary claim to the name she has given to her work, let us see if her proprietorship extends to the substance of the work itself.

She declares Christian Science to be Divine Science. If it is, then it is the Science of sciences ; the statement of Truth itself, or the form, as statement, in and through which, God is revealed. If this is true ; if Christian Science is the statement of Truth, this fact removes it at once, not only from her possible ownership but from that of every other human being.

Divine Science is, and must be so far as words go, a statement of uncreated and changeless Cause and Its effects ; and their relations to each other and to It.

It must be a statement into which no element of human emotion can enter ; as abstract, as absolute as the science

of Mathematics, and more so. The moment any expression of opinion enters into what purports to be a scientific statement, that moment it ceases to be such, and the statement belongs to philosophy, not to science.

One of the questions to be decided to-day is, is Christian Science, Divine Science, or is it a philosophy?

If it is the former, it is the common property of all men in the sense that it is for all men who have but to look for themselves to recognise their joint heirship.

If it is a philosophy, then Mrs. Eddy has a right to claim it as hers and all who would know it should look to her as its source and expounder.

But it is admitted by word, even by the most loyal of the loyal students themselves, that Christian Science is Divine Science and no philosophy; and it is declared by them through their acts, to be a philosophy and no Science. Their word and deed are not harmonious because while they say that Christian Science is Divine Science, they insist that Mrs. Eddy is a necessity to it; and that whatever she says about it is infallible and must be accepted as such; and that no one can have an understanding of the science except through Mrs. Eddy, and by acknowledging her supreme authority; and that any one who does not so act, is not and can not be a Christian Scientist.

That this state of things is a fact, is well known both within and without that sacred circle marked "loyal." Making Mrs. Eddy a necessity to science, is following in the steps of the Roman Catholic Church and creating a pope who is a necessity to God; and who is, in consequence, declared to be infallible. It is not far from this to Jesuitism.

The science of Mathematics is an exact, a demonstrable science. This science requires understanding, to dem-

onstrate. What one might think about mathematics would constitute a philosophy into which might enter, as an integral part, what was thought about its teachers. But the one could never mingle with the other, for science excludes all that is not contained within itself; and whatever is of or from or concerned with the emotions, is shut out by its nature.

The attempt to make the philosophy an integral part of the science of Mathematics would show lack of understanding of the science upon the part of those who so acted; and would darken, for them, the perception necessary to understanding.

Only one who discerned the difference between the science and the philosophy could be a true mathematician. Such an one only, would recognise the absoluteness of science.

A true mathematician might be able to teach the science systematically as a whole, and might not; but he would be able to demonstrate its truth. If he explained to others its problems and how he obtained the correct answer to them, and how he knew his answer to be correct, he would state mathematical rules and principles; sequences from a given premise. He would not say, "this is true because my teacher says so;" he would make no mention of his teacher as a part of either the science or its problems, who must be accepted along with them; or as one who had absolute power and authority to pronounce upon the correctness of his answer. He would know and state that that answer must be in accordance with the principle of the science of Mathematics; and that this constituted its truth which needed no one's support.

In our early days we began the study of mathematics with a book called "Colburn's Arithmetic." It was fol-

lowed later by "Greenleaf's Arithmetic" and "Eaton's Arithmetic." Was there ever any hue and cry about "plagiarism" in connection with the later ones? If there had been three thousand arithmetics instead of three could any such charge have been brought?

Each arithemtic was and is a series of exact therefore scientific statements into which no "original ideas" can enter; and not one of them contains the all of mathematics.

Had any such claim been made by Colburn and his *confreres*; had they contended individually that they were the "chosen of God" and could make no mistake in consequence; had Colburn claimed for himself a special revelation that was possible to no one else in his day because he was the "chosen one;" and that all subsequent works upon Mathematics were "plagiarisms;" works whose 'only correct or salient points are borrowed without credit from Colburn's Arithmetic' he would have been laughed at for his "mad ambition" which blinded him to the fact that science originates with no man; that no one can claim to own a scientific statement; that no man is a special favorite with God or Truth which speaks through every such statement no matter by whom made; and that there can be as many arithmetics, as there are men and women who perceive and understand the truth of Mathematics, provided they can state that truth only, leaving themselves out of the statement.

It is not possible to plagiarise an exact statement of truth. For years upon years young and old have been saying, "five times five are twenty-five;" and before it was ever said, it was waiting to be spoken. If "All is Mind" is a statement of truth, all who make it from the standpoint of understanding have the same right to state it and its sequences, that Mrs. Eddy had; and only such,

perceiving and maintaining their right, can separate true or scientific statements from those which are the outgrowth of belief and opinion and which constitute "Eddyism."

Mrs. Eddy claims that her only text-book was the Bible. Then Christian Science as a whole, from premise to conclusions is in the Bible; and that book is common property. What is to prevent any one from finding in it what she has found and giving it in their turn?

If they do so, can they by any possibility have borrowed from her? Can they have defrauded or injured her? Would not every such one be a revelator in his turn, and as much "God's chosen one" as she?

And if Christian Science is Divine Science and one found it in the Bible and re-stated it, would he not, of necessity, say what Mrs. Eddy has said? Would he be blinded by "mad ambition" because he did so? Would it be arrogant presumption on his part? Would it be a striving for the "upper place" where there is no upper place?

So far as the Bible is concerned it must be universally conceded that all stand upon the same level. Every one has the same right which belongs to every other one, to search the Scriptures for himself. If he finds there what Mrs. Eddy has stated in modern language in "Science and Health" he has a perfect right to state the same in his way; and if "Science and Health" is a "key to the Scriptures," his statement will be logically, legitimately and rightfully a key to them also, as well as a key to "Science and Health."

For Mrs. Eddy or any of her "loyal students" to claim that she is the only "chosen of God for this age" and deny the possibility to another, of seeing the truth which she sees and expressing it in their turn, is to depart from

the basic statements of Christian or Divine Science and express simply opinion, which is and can be no part of Science.

The very foundation statement of Christian Science is, that God is Principle and not person ; impersonal Deity. Then God does not choose one human being above another for reasons of his own ; to carry out purposes likewise his own. We — human, mortal beings — act that way.

All men alike are " the image and likeness of God ;" or manifestations of the One and Only Mind which is God. Then all men possess the powers of Mind — which is the Divine Principle of every being — equally ; and every such being has the capacity to perceive all truth for himself ; and he must do so or he does not truly see at all.

Whoever looks through Mrs. Eddy's eyes never knows for himself. Whoever believes her to be God's vice-gerent on earth ; the pope of the new dispensation who is infallible in consequence ; whose every word about Divine Science is absolutely true because she says it, is as blind as the unborn child to the world of glory, beauty and righteousness whose horizon is Divine Science.

What Mrs. Eddy says is true if it is in accordance with the Principle of being ; if not, it is untrue. And no one knows whether her words are true or not who does not discern, for himself, that Principle and recognise her words as in accord with it. It is as possible for her as for all to say that which is a departure from it ; and those who declare for her infallibility lead her directly to that consequence.

III.

Out of the thousands of Christian Scientists in the United States to-day, but a handfull are recognized by

Mrs. Eddy as such, because only her "loyal students" are Christian Scientists.

It will not be difficult at this stage of investigation to see the difference between a "Christian Scientist" and a "loyal student." The former must be, of necessity — if Christian Science is a science — one who, through perception and understanding, acts to the best of his ability which is progressive, as one with the truth expressed in the science; just as a mathematician is one who discerns the principle of the science of mathematics, and understands how to work in accordance with it; and who knows that his ability to work the highest problems depends upon himself and not upon his teacher who had to pass through the same process he is passing through, and who differs from himself only in the fact that he reached a certain stage of understanding sooner than the pupil did; and that this fact alone constitutes him a teacher.

A "loyal student" is one who declares that "no one can be true to the Science who is not true to Mrs. Eddy;" and the reason for this allegiance which they give to Mrs. Eddy personally and demand of others, is that she has "been chosen as the Messenger of Truth to this age;" but if asked "Chosen by whom?" when God is Infinite Mind knowing nothing not included in Itself — the All-Good; and all men alike manifest that Mind — the reply given shows but the opinion of the human mind and is inconsistent with the very Science they profess to adhere to.

This loyalty requires the student to act in strict accordance with Mrs. Eddy's orders. Are they at work in a certain place and she directs them to leave all and go to another, at whatever sacrifice to themselves or turning from their duty to others, they obey and go for "Truth demands it."

Does Mrs. Eddy say "Come to Boston and take the Normal course of instruction," they leave all and go, no matter how difficult it may be for them to raise the money for their tuition fee. They even go for the second time if Mrs. Eddy has forgotten that they have been there once for the purpose and have received the Course.

It is their duty to do so because Mrs. Eddy says it is their duty to obey her.

Does Mrs. Eddy say "I am beset by mortal mind; such and such an one is trying to affect me; treat them;" they do it. Because she has said "Read nothing but Science and Health and the Bible, and direct your students to do the same;" they obey and warn all with whom they deal to look at nothing else, declaring at the same time that no other publication is "scientific" and that all others are dangerous, because no one but Mrs. Eddy can write a "scientific work;" or a correct statement of Divine Science; and because Mrs. Eddy says so.

How do they know that no one else can? How do they know that no one else has unless they look for themselves? Such as these can not know; they simply believe Mrs. Eddy and teach their students to do the same.

If a student of Mathematics were told by his teacher "I have written this work on Mathematics and you must never look at any other which purports to state the same science, because I only, understand it; and my work contains the all of it;" he would — if he believed and obeyed him — warn all in whom he was interested or who inquired of him concerning the science, "My teacher is the only one who understands Mathematics and can teach the science correctly; his work upon the science is the only correct one there is. Don't read anything else or listen to any one else if you want to understand the science."

Did the time ever come that such an one did understand the science truly, in his turn, simultaneous with his understanding would come the revelation that that teacher and his book were not parts of the science; were not necessities either to the science or its students, except so long as they believed them so; and that they had been guilty of condemning and defaming others at a teacher's dictation.

The term "loyal student" to-day, is a title for one who, consciously or unconsciously, puts person before principle; who believes another instead of looking for himself; who surrenders his inherent rights and allows himself to be dominated by another.

A direct result of this so-called loyalty is perceptible to-day. It is those "divisions in the house" which all conscientious workers deplore.

Can not any one who has given a little observant attention to human nature see what the natural and inevitable result of such assertions and demands on the part of Mrs. Eddy, and the acquiesence in them by her students must be?

Those who have their own ends to serve, have every inducement to wear a mask and appear to concede all she asks, that they may accomplish their own ends. Those who are honest in such allegiance are sure to arrive, sooner or later, at the perception of the mistake they have made, which necessitates withdrawal on their part and painful experience.

Such a standard by whicn to judge true Christian Scientists breeds enviousness, jealousy, suspicion, watchfulness of others more than of self, and of tale-bearing and slander.

It becomes part of their duty to report to their Leader the short-comings of others. They every one, consciously

or unconsciously strive to "stand well at court;" for they must of necessity believe — if they believe that to be true to the science they must admit Mrs. Eddy's claims and obey her — that to be repudiated by her is to lose their power to demonstrate the science; again a following in the footsteps of the Roman Catholic Church; for the honest Roman Catholic looks upon "Excommunication" as the greatest calamity that could befall him.

So is Jesuitism — unintentionally and imperceptibly doubtless to those who bring it about — creeping into the ranks of the "loyal students;" and its blasting influence is plainly to be seen to-day.

To defame another at any one's command; to meddle with another's mental rights; to lead others into the domination of any personality; to uphold and sanction as right in one, that which they would declare to be wrong in another, because of the one who so acted; to follow in the wake of others who claim to practice Christian Science and denounce them simply because they have not studied with their teacher or with one whom she indorses; to tell falsehoods in their zeal as supporters of Mrs. Eddy and her claims; to practice deceit toward each other and to her; to declare loyalty by word and act while in their hearts they are chafing against their bondage and speculating upon their future chances for her mantle when she shall have laid it off through paying — as she surely will — what has been called "the debt of Nature;" to watch others to see if they are getting ahead in the race for favor; and guarding against such a result by means which they would be heartily ashamed of did they see their acts in an uncolored light; in short, to do evil that good may come, is Jesuitism; and is not this the disintegrating element within the "Christian Scientist's Association" which is causing

it to slowly crumble to pieces?

Seceders from its ranks are constant. Where they left formerly by ones and twos they go out to-day by dozens; for with the increase in understanding of the science comes the clearer and clearer perception of the truth of that statement, "no man cometh unto the Father but by me;" and they see that one by one the impediments in that straight and narrow path must be removed, and that not the least of them is that course of conduct demanded of them under the name of "loyalty to Mrs. Eddy;" for it is a course that must inevitably make of those who follow it long enough, satelites and partisans; and neither of these can be a Christian Scientist in the true meaning of the term.

Is it not manifestly true that for any one to declare that only a member of that Association is or can be a true Christian Scientist, is to declare that no one can be a true mathematician who does not confine his study to the book which his teacher claims is the only correct one because he has written it; believing what he says and while refusing to look elsewhere, declaring that there can be no other, because no one but his teacher can understand mathematics; also that the science of mathematics is a special revelation to his teacher and that in consequence no one else can know how and why five times five are twenty-five; therefore that all would-be mathematicians are dependant upon that teacher for the knowledge?

IV.

It remains next to consider the claim that the "Christian Science Journal"—the "Only Official Organ of the Church of Christ (Scientist) and Christian Scientists Association of the Massachusetts Metaphysical College"—is the only one endorsed by Mrs. Eddy and consequently the only reliable one

which should be supported by all loyal Christian Scientists in consequence; and that it has a special value because of Mrs. Eddy's contributions which appear in no other publication.

Whether this claim is correct or not can be readily proven by an examination of the issues of this Journal from its beginning up to date; together with the other Journals, Magazines and Monthlies which have appeared since the "Christian Science Journal" was first issued, and a comparison of their respective merits; first premising that the one who so examines is capable of looking with impartial eyes and honest enough to pronounce according to evidence.

The articles in the "Christian Science Journal" which were explanatory of the science have been — in the main — true to the science; and as such very helpful to all students. In other publications have appeared articles as correct and as helpful in every way.

In the "Christian Science Journal" no articles have been published — to the writer's knowledge — which, as statements of the science, were incorrect; in others, such articles have appeared. In these, as a whole, much has been published under the name of Christian Science which can not be included in a correct statement of it. In this one respect the verdict is in favor of the "Christian Science Journal."

But there is another characteristic of the "Journal" which does not belong to the other publications; a bringing of Mrs. Eddy into every statement of the science as a necessary factor in it and a constant unceasing demand for a recognition of all her claims for herself as a necessity to the true understanding of the science.

The constant laudation of "Our Leader," "Our Teacher" by the contributors to the "Journal;" by the editorial management and by that Leader and Teacher herself, has become the leading characteristic of that publication; and in

its progress from its beginning to its present proportions, has necessitated other publications; because this constant burning of incense before a shrine becomes intolerable to the true seeker after that knowledge which constitutes Divine Wisdom.

Among these other publications are some which have a tendency to fall into the same error only with a change in the person before whom the incense is burned; but others are true and earnest; as correct in statement as the average perception and understanding of the day can receive; and they are more helpful in consequence to those who are alienated by the flattery and toadyism which meets one like a blow in the face, whenever the "Christian Science Journal" is opened.

This publication has other grevious faults; it is allowed to be the organ for criticism of one student by another; thus descending to a plane entirely beneath the level of a publication which claims to educate its readers. And this fact is but another evidence of the Jesuitism which has crept into the ranks of the "loyal" Christian Scientists through their holding the door open for it to enter.

The spirit in which they watch each other is not conducive to growth in the spiritual understanding; and the result is an improvement of every opportunity to show Mrs. Eddy how loyal they are to her, by criticising and condemning each other; and "The Only Official Organ of the Church of Christ (Scientist)" lends itself to this work which is also sanctioned by Mrs. Eddy as the indorser of the "Journal."

It is likewise the medium for acquainting the public with Mrs. Eddy's private correspondence when it is sufficiently laudatory to be thus entitled to publication, or when a few slight changes can make it so; and serving at the same time as an advertising medium for her gifts and for those who make them, it is a monthly parade before the public of personal

matters which have no place in a publication which claims to present truth only to its readers.

Is not this a paltry standard which the editorial management of the "Christian Science Journal" maintains? Is there not in the perception and approximate understanding of Christian Science a higher ideal for a publication which shall rise above this pettiness and unworthyness, to a plane of strength of conviction, honesty of intention, nobleness of thought, word and act, that should result in a presentation to readers of the teachings of Christian Science which would command respect instead of deserved censure?

Mrs. Eddy is more prominent in every page and every line of the "Christian Science Journal" than Christian Science is. It is emphatically Mrs. Eddy's organ which its subscribers are called upon to maintain.

This last criticism, that of a personal organ, is deserved, in smaller measure, by some of the other pubtications; but with one exception, none of them are guilty of the grave and palpable faults of the Boston "Christian Science Journal;" one of whose claims for preference is, that it is the oldest.

Is it not a case where age has not brought wisdom; and where the line of descent into second childhood has become visible?

What other publication affords the spectacle of six people who, because of their connection with a church organization represent to the public the members thereof, using that position to denounce one with whom — by their own admission — they were formerly united in the "bonds of brotherly love," because he had "affiliated with the different schools who are not loyal to Christian Science;" a statement which translated from Eddyism into plain English is, "because he has dared to act as accords with his sense of right, justice and equity, instead of according to orders."

This act, as stated by the "Christian Science Journal" was unanimously resolved upon by the six persons concerned in it. It does not follow that the members of the church represented by them were unanimously resolved upon the same thing.

They were not; and some of them could have hid their faces for the shame of it; while the cry "How are the mighty fallen!" went up from the modern Israel at seeing Christian Scientists stoop from the position which that title rightfully gives its holders who declare for the "freedom of the Sons of God," to the plane of bondage to the human mind and efforts to bind others with the same chain which seems likely to become riveted upon themselves, and which will allow them only glimpses; never the entering into, the freedom they proclaim.

Does not a publication which allows itself to be the medium of communication between work of this kind and the large number of readers who are anxious for help in the understanding of Christian Science, forfeit its claim both to confidence and respect?

The fact that the "Christian Science Journal" is the only one presenting original contributions from Mrs. Eddy, constitutes one of its strongest claims to precedence.

Whether this fact gives to the "Journal" a higher tone; makes what it offers to its readers of a higher and purer quality than could otherwise be the case, can be determined by examination of the different issues of the "Journal" itself.

Many of Mrs. Eddy's articles have been highly instructive. They have been so in just the proportion that she has left herself out of them.

But in issue after issue have appeared contributions from her pen which were eulogies upon herself as "God's Annointed;" enjoying the special favor of the Most High as such; and portraying to all the hopelessness of any attempt

to occupy such a position, an aspirant for which and a consequent enemy was seen in every one who did not approach her with bended knee as a suppliant for her favor first and God's afterward.

When a seeker wishes to know what Christian Science is, what has he gained by reading what Mrs. Eddy says of herself or what her devoted followers say of her? And if in the publication he reads he gets his answer, what difference does it make who has written it?

Five times five are twenty-five no matter who says it; and the one who understands why this is so, can tell another the reasons. One will be able to state them in a clearer and more forcible manner than another, inevitably; and the ability to do this will be in proportion to his perception of the principle of the science and understanding gained through reliance upon his own intent and efforts instead of upon his teacher, who is to him a teacher only; who as Mr. This or Mrs. That is no more than another.

Another fact is apparent in Mrs. Eddy's contributions to the "Christian Science Journal" and other writings. So much of her work presents that impossible mixture, principle and personalism, that the value of the whole is impaired for those who are not able to discern the difference between the truth and the one who speaks it; who cannot make that separation for himself which is imperative, between a scientific statement and expression of opinion.

When Mrs. Eddy says "All is Mind" she states a fact in Divine Science. When she says "you can not understand how this is true except through me" she expresses an opinion. One opinion is as good as another in itself. But one's own is the best to its possessor; and many might not agree with her.

A conspicuous instance of the quality of the editorial management of the "Journal" or of the domination of said

management by Mrs. Eddy, was afforded in the publication of Mrs. Eddy's purchase of a residence in Boston, which gave an explicit description of its location ; the "blue blood" of her neighbors ; the aristocracy of its surroundings ; its furnishings and decorations by a professional upholsterer ; the number of thousand dollars paid for it, &c., &c. ; which fact together with a subsequent publication was a strong reminder of methods said to be pursued by some of the representatives of the public press — "One half their issues are occupied in saying something, and the other half in taking it back again ;" and the motive for such retraction could be of but two kinds ; because what was said was not true, or it was not policy to say it. In this case the first motive can not apply.

No one can dispute Mrs. Eddy's right to buy a residence where she will and pay as much for it as she can afford to. That question is not raised for a moment ; but is the "Only Official Organ of the Church of Christ (Scientist) ;" the only reliable and endorsed Journal of Christian Science fulfiling its mission in parading before its readers the wealth, luxurious surroundings and aristocratic residence of "God's Chosen One ?"

Can any journal of Christian Science ; any publication which claims to instruct its readers in the science, afford — if it realizes the dignity of its professions — to allow any of its pages to be filled with matter of this kind ; or with anything which it has to apologise for ?

A statement of truth makes its own way. It has to be neither bolstered nor withdrawn to make way for something else.

One is able to read what he will and as much as he will when he is able to separate wheat from chaff ; when, in his reading, he carries with him the foundation principles of

Christian Science and sees for himself what accords with them and what does not, accepting the one and rejecting the other.

The one who knows how and why five times five are twenty-five will not be injured or misled by reading the statement that they are twenty-four. For one who is not able to do this, the "Christian Science Journal" is as dangerous as any publication in the line of Christian Science offered to the public; and more so than some of them for the reasons before given.

Any person or publication making a special claim for the respect and devotion of others, must command them through merit. Lacking the qualities that command respect, the demand becomes despotism; and as such should for the sake of justice, be resisted.

Next, to consider the claim that a student is absolutely sure of receiving unadulterated Christian Science at the Massachusetts Metaphysical College only. If Christian Science is a science he can have a correct presentation of it from any one who understands its principles. If it is philosophy — Mrs. Eddy's philosophy — he can get such only from her; for she best knows what her own ideas are.

To make the claim that students are safe only when they go to that college or to Mrs. Eddy's recognized Normal teachers, is to cast discredit upon the College itself; for surely out of the large number of students who have received Mrs. Eddy's personal instruction, there shonld be more than this handful who understand the science sufficiently to instruct others, particularly if Mrs. Eddy's teaching is so valuable. If this is not the case, that teaching can not be worth so much as has been represented.

It is admitted at headquarters that Mrs. Eddy's Normal students are capable of giving rudimentary instruction; but that no one else is or can be. This is to make the claim that

no one who has not received both the Primary and Normal Courses from Mrs. Eddy personally, can teach correctly.

This is like claiming that no one can be a mathematician who has not been taught by a certain teacher; a claim which can apply to philosophy only, because it emanates from a human being; never to science. Mrs. Eddy's "original ideas" can be fully explained only by herself; for they can be fully known only by herself; but those ideas do not and cannot constitute a science.

To make such claims is to brand others who are earnest and honest in their work, as frauds, because they have not received Mrs. Eddy's personal instruction; because they are not members of the "Christian Scientists Asssociation;" because their professional card does not appear in the "Christian Science Journal." No one or all of these reasons is or can be proof of the truth of the assertion; for they are expressions of belief and opinion.

It is also a fact that a number of Mrs. Eddy's students who were recognized as legitimate teachers and healers as long as they were "loyal" to her, are denounced as incompetent and malpractitioners because they have withdrawn that personal allegiance.

If when they were members of the "Christian Scientists Association" they understood Christian Science and were in consequence, competent to practice and teach it, they must still possess that understanding; for once gained it is theirs. Withdrawal from that Association and refusal to recognize Mrs. Eddy's claims for herself personally and her demands upon them in consequence, can not deprive them of that understanding and make them malpractitioners.

If they have the disposition to be such it is something which belongs to themselves and must exist in as well as out of the Association; and those having it are not and can not

be Christian Scientists no matter what organization they are members of, or how far they may be countenanced by Mrs. Eddy.

If they have not that understanding now that they have renounced "loyalty to Mrs. Eddy" they did not have it while they were members of the Association; and Mrs. Eddy then endorsed incompetent representatives of Christian Science.

V.

Now for a consideration of the other side; of the claims which Mrs. Eddy and her loyal students can justly make.

The spread of Christian Science has been attended with the surface wave which has often been a result with other strong and powerful movements; but popular enthusiasm over subjects which require profound and earnest thought individually, amounts to little. It is sure to pass by for it has no staying power. The "craze" attending the progress of Christian Science which predominated from one to two years ago, has ebbed as it flowed, and deservedly so; for it was the natural result of the methods used to induce it.

There have been, as evidence has tended to prove, those identified with Christian Science who have used the movement to accomplish for themselves what was impossible for them before such connection; who have brought into oneness with the cause itself — from an outside and criticising point of view — reputations and personal acts as well as means and methods for their complete identification with it, which have caused many who — in intent — maintain a high standard for thought and action, to turn from Christian Science thinking it of little present value or future merit when it could attract such followers.

There have been many others who have announced themselves to such listeners as were capable of discriminating between true and false, to be incompetent as teachers through lack of understanding of it. There have been many who have claimed to be practitioners of its method of healing who have practiced its counterfeit; many who have claimed to combine it with other methods and accomplish the same results.

Many who have held as their strongest purpose the intention to make all the money they could while the "craze" lasted. A few who have had the avowed purpose to "break down Mrs. Eddy;" some deceiving themselves with the belief that they were thus serving the cause when they were really trying to attain a place of command themselves; others with the firm determination to build a new reputation on the ruins of the old and so gain a name and position, formerly impossible, and hiding that determination behind the claim that they were unselfishly endeavoring to advance the cause of Christian Science.

But it is also a fact that aside from these classes mentioned there are hundreds of honest, earnest, conscientious workers, who fulfill Mrs. Eddy's own statement of what is requisite—"Meekness and spirituality are necessary to acceptance of truth." And all these have been classed together without discrimination by "loyal students" and denounced as dangerous by them, according to orders.

It is a fact known to every one who discerns the high spiritual significance of the teachings of Christian Science, that no one acting from any of the before mentioned motives can "stand in the holy place;" can do that honest work which alone manifests the principle involved. Whoever starts out with the intention to further his own interests first and the cause so far as it can be made subservient to that end, will have his day and be heard no more.

All the strictures passed upon some of those who stand before the world as Christian Scientists, are in great measure deserved. It is not possible for one to be a medical practitioner, a magnetic healer, or a clairvoyant healer and a Christian Scientist at the same time; and such a claim is fraudulent wherever made. Yet it is made in good faith by some, through their ignorance of Christian Science and adoption of something which has been presented to them as such; while it has been made intentionally by others to give a larger scope to their operations.

Much of the teaching of Christian Science deserves unqualified rebuke. A person can no more teach this science immediately after leaving the class room where he has had twelve primary lessons, than a student of Mathematics could teach that science after the same experience. And the former is even more difficult; for the science can not be fully expressed in material terms. Ideas must be grasped; and words are sometimes a hindrance to that end.

If one has just left the table where he has eaten a hearty meal, he must digest and assimilate it before it is his own; before it becomes a part of himself. Teaching of this kind which has been the result of representations made to those who gave it by their teachers, has brought about, in all directions where such work has been done, a feeling of dissatisfaction and distrust both for the teachers and the science they claimed to expound.

It seems — and justly so — the very excess of absurdity for any person to claim to be able to teach a science who has but just been instructed in the A. B. C., of it; and the criticising public has good reason to look upon such claimants as frauds, and their science likewise. Yet many of them do not really deserve the title because they are

honest in intention. They believe they can do what they claim to do because their teachers have told them they could; that as soon as they had received their A. B. C., instruction they must go out and "preach the gospel."

Much of this kind of work has been the direct result of the expressed determination to "break down Mrs. Eddy" by appearing to be so much more charitable and benevolent than she is; and Mrs. Eddy and her supporters have right and justice on their side when they denounce it; and when they also denounce the *olla podrida* which has been presented under the name of "Christian Science;" together with the attempt to combine its method of treatment with other methods.

They are right to denounce what is popularly known as "mind-cure" and all that is foreign to and incompatible with Divine Science, when it is put forward as a legitimate factor in that science. But their mistake has been in denouncing all who have not studied with Mrs. Eddy and her Normal students, as being engaged in this kind of work because they have not so studied; and all who are not members of the Christian Scientists Association, because they are not such, no matter how conscientious they may be in refusing to join or remain in an Association which makes such demands of its members; making this result sure and unavoidable if they have not taken that course; and this is the direct result of the claim that no body but Mrs. Eddy and those whom she has personally instructed and endorses can understand Christian Science or teach it.

The line between Christian Scientists and malpractitioners is drawn right here by them. The consequence is that wherever a teacher or practitioner of Christian Science, so announced, has gone, sooner or later a "loyal student" of Mrs. Eddy's warns all to have nothing to do with him.

for he is a " mesmerizer ;" a " mental malpractitioner."

When asked "how do you know ?" the answer is, " he has studied with so and so ;" not with Mrs. Eddy, or any of her Normal students." They make this charge without knowing the person concerned at all ; whether he is earnestly and honestly trying to do all he is capable of or not ; and they warn all to beware of every one no matter who he is ; what he is ; whence he has come ; what his natural or acquired advantages which fit him for a teacher because he is not " one of us."

While it must be admitted that censure is deserved in many cases, it is manifestly unfair and unjust to class all together as dishonest and dangerous ; and a loyal student who lends himself to this work of crying " Wolf! Wolf?" will cry it once too often and experience the consequences of it.

Whether a teacher of Christian Science is what he calls himself or not can be determined only by listening to him. If judged upon another's statement there is always danger of unrighteous judgment through intentional or unintentional misrepresentation. A mathematician knows when he listens to a teacher of Mathematics whether he teaches what he claims or not. He can know it no other way. If a pupil says "my teacher said so and so" he does not know whether the teacher said it or not. If the pupil fails to work his problem correctly, that is as likely to be the fault of the pupil as of the teacher. It is the height of injustice to condemn one on the representation of another.

But, it is said, one has to rely implicitly upon his teacher when one is a student of mathematics, till he has arrived at the point where he is a mathematician in his turn and can judge for himself.

Granted that the student accepts the statements of his

teacher as correct statements of the science at the beginning; he must grow to the point where he can verify them for himself; and he never knows whether they are true or not till he does.

So far as students of Christian Science are concerned, they stand in the same relative position to the teacher no matter who he may be. One who has given no attention to Christian Science or kindred subjects will be totally unable to decide between teachers as to this one's adherence to the premise of Christian Science or that one's departure from it. All such are as unsafe with one of Mrs. Eddy's Normal teachers as with any one else so far as knowing for one's self is concerned; for he can only arrive at this result by steadfast and patient seeking on his own part, weighing and analysing every statement he hears made by the premise of the Science, "All is Mind." If those statements are logical sequences from that premise they are correct statements of Christian Science; if not, they are not no matter who makes them. Every pupil has to learn as he goes; no teacher can be supreme authority for him, especially in matters spiritual.

Another fact will be admitted as true by those who have observed the progress of events and can be proven true by all who will take the trouble to verify it. There has been and is a thousand fold more manifestation of that charity which "thinketh no evil" on the part of that large majority outside the pale of "loyalty to Mrs. Eddy" than has been manifest within it.

Jealousy, suspicion and covert watchfulness of each other are plainly to be seen there; not that Christ-love which includes the race and knows no mine or thine. Mrs. Eddy has to-day truer friends than are to be found among

her "loyal students;" for a friend can never be a sycophant or a flatterer.

The claim of Mrs. Eddy and her followers that there is danger in reading or in listening to anything which is not scientific, is true in one sense and untrue in another. There is danger that the student will accept statements as statements of Christian Science which are not so; but there is no danger to him in so doing, provided he is honest and earnest in his intention to know the truth for its own sake; for that intention on his part will carry him safely through all he comes in contact with and the experience gained will but help him further on his way; and whoever fears to look at or listen to anything whatever, but places a drag upon himself which holds him back from that which he seeks as long as it remains there.

One must be fearless to know truth; free through fearlessness; not in bonds to any one or any thing. Those who are afraid to look at anything which Mrs. Eddy has not written; to listen to anything which is not a parrot-like repetition of what she has said, have not yet the clear understanding of Divine Science and will not have till that fear is gone; for it necessitates their looking through her eyes, making her thus a necessity to understanding; and so denying one of the very foundation statements of Divine Science, that all men as the "image and likeness of God" possess equal powers and capacities.

It is true that there are many publications which purport to be presentations of Christian Science which are adulterated with something else. It is true that the reading of all this literature will be perplexing and confusing, for the time being, to the student. Admitting that fact, is Mrs. Eddy's method the best way to deal with it?

Said method is exemplified in the following rules published in the "Christian Science Journal."

"Those teachers (Mrs. Eddy's Normal teachers) shall supply themselves and their pupils with no literature on Christian Science Mind-healing except such as is used in my college, and shall require their students to abide by this condition.

These students must study the proper text-books two years before they can take my Normal course.

* * * * *

These teachers shall give up the guidance of their pupils after those pupils have taken the Normal course in the Massachusetts Metaphysical College."

According to these rules, before one can receive the primary course of instruction from any of the Normal teachers, he must bind himself to read nothing that is not used in in the Massachusetts Metaphysical College, and for a period of two years. Then only is he fit to receive Mrs. Eddy's Normal course ; and having taken it he passes from the guidance of his teacher into the control of Mrs. Eddy, who is not then likely to release him from conditions imposed upon him by her orders. And part of the price he must pay for his instruction which is claimed by those who give it to be the only correct instruction, is to deprive himself of all opportunities of verifying their statements. He must believe them and be governed in all he does by his beliefs instead of knowing for himself.

Does not this strongly suggest the vows of poverty, chastity and obedience taken by the disciples of Loyola? Does not this make teachers and pupils, however numerous they may become, entirely subject to the one head who is a fallible human being, even in matters where it is the manifest right of every one to judge for himself? Even as

the Jesuit fathers are absolutely at the command of their head whose word is law ?

When we remember that the only book Mrs. Eddy sanctions beside her own is the Bible, it is readily seen that her action denies the power to any one to be "scientific," or to understand Christian Science but herself; in which position she is sustained by her "loyal students" till driven to extremes they break their vows and stand for themselves at the expense of being denounced by the teacher who "loved" them as long as they were obedient.

The only way that people can learn what is true and what is false, is to gain the knowledge for themselves through experience and revelation. By perceiving inwardly through honest intent and earnest purpose to know the right and follow it; and by bringing forth through experience, the truth as it is perceived. Experience proves the truth of revelation; and revelation confirms the truth gained through experience.

To arbitrarily adjust this matter for another; to attempt to prevent him from gaining through natural process that which can come no other way, is interference with Divine Law and is doomed from the beginning.

Any attempt to deprive man of his birth-right — his absolute freedom to think for himself — must end in the downfall of the one who makes it. Such is the inevitable outcome of all despotism; and the religious despot differs from others only in that he oppresses men "for the glory of God."

When the servants in the parable asked their master if they should gather up the tares which they found growing with the wheat, the reply was "Nay! lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest."

Master" only is the head; the vine, of which we are the branches.

The "Christian Science" movement has outgrown its swaddling clothes. When an infant it needed a mother; but it must inevitably grow to manhood and stand for itself. The persistent attempt to keep it in leading strings must prove a failure; for the mother's fostering care for what is her's has a legitimate end. The time comes when the child takes its place in the world because it belongs to the world; and when in its rightful place asks "who is my mother and my brethren." When it finds its own place it knows its kin.

VI.

The claim is made that Mrs. Eddy has been "going on" steadily since her discovery twenty-two years ago; and that the Christian Scientists of to-day are only where she was then; consequently she is still so far beyond them in the understanding of Divine Science that they must continue to look solely to her.

This claim is fair as an inference; but inference is not fact. It must be substantiated by evidence to make it such. What is the evidence to-day?

Mrs. Eddy's published writings should furnish it, as her first work "Science and Health" was the first evidence offered. What does an examination of them reveal?

To those who are blinded by mistaken zeal and rank partisanship, nothing but what they wish to see in them and all that they hold in their own conception of her.

To those who are not so blinded; who can look with a critical eye and judge upon evidence, the fact is plainly apparent that there is deterioration in her work. None of her writings published since "Science and Health" was

issued are an advance upon that work; presumably because it is "the only correct and complete statement of Christian Science." If it is complete there can be nothing more given.

If that claim were true, there could still be a great improvement in her explanations, which is not the case. Her subsequent books like her first are sadly marred by the omnipresence of the personal pronoun. "What I have done;" "what I can do" meets the eye wherever one reads. Is not this in marked contrast to the "Not I; but the Father who worketh in me; He doeth the work" of the Nazarene whose disciple she claims to be?

If, as Mrs. Eddy states "meekness and spirituality are necessary to a perception of Truth" where is the evidence of her meekness?

These claims for herself personally, have hindered the recognition of the truth of Christian Science with many readers who, in the early stages of their investigation have been unable to separate the claims of the science from those of Mrs. Eddy; and will continue to do so till sufficient progress has been made to effect this separation.

Her contributions to the "Christian Science Journal" to-day, are far inferior to what they were three years ago; they have decreased in value in just the ratio that her estimation of herself has increased; till to-day — as witness the only contribution from her pen in the September No., of the "Christian Science Journal" — her work is but a patchwork of attacks upon others; defense of herself in whatever she chooses to do because of special intercourse with God and commands from him to do it; the explicitly made claim in one part of the article that she is the annointed of God who alone is responsible for her mission; and the shifting of this responsibility in another part to the

"Committee on Publication;" affording the edifying spectacle, to readers, of "God's annointed" hiding behind a Committee; the whole article an incoherent mass of claims and charges, strung together with obscure phrases and impossible metaphor; the weak and useless attempt to hold on to a fast vanishing power over others whose claim for freedom "to worship God according to the dictates of their own conscience" is designated by her as "attempts of mad ambition;" in which she can see nothing but the purpose to place "Christian Science in the hands of aspirants for place and power."

Is such work as this, evidence of Mrs. Eddy's continued rising in the scale of that meekness and spirituality which is necessary to continued and higher perception of truth?

The inference remains inference, while there is no evidence afforded by Mrs. Eddy's work to make it fact; and such evidence as is thus afforded, is in the contrary direction.

The attempt to hold on to what she declares to be her "property" even while she reads the handwriting upon the wall; even while she hears the fatal words — fatal to personal claim and merit — "Weighed in the balance and found wanting" is useless in the face of the fact that the kingdom is not hers; is no man's; and "there shall be turning and over turning till He whose right it is to rule, shall reign."

On page 353 of "Science and Health," is the statement — "We approach God or Life in ratio of our spirituality and fidelity to truth."

Admitting this to be fact; to be the teaching of Divine Science, whom should we follow or hold to? "But," it is said by some, "Mrs. Eddy is the truth to this age."

Is not this a bringing into the teaching of Christian

Science the doctrine of "Transubstantiation"? Converting the personal Mrs. Eddy into the body and blood of Christ?

There is too much similarity to Catholicism and Jesuitism in Christian Science as it appears upon the surface through the mistaken views and misguided zeal of Mrs. Eddy's "loyal students." It causes many who would otherwise investigate it to turn from it in disgust and quote the law "a tree is known by its fruits." They make the natural mistake of judging by appearances and so failing to find the real fruits.

But the time is at hand when thinkers will arise in the place of partisans; and then the glory of the truth revealed in Christian Science will shine as the noonday sun.

This time will mark the cessation of methods which have hitherto been employed in the propagation of the science. Those who seek to understand it will come as "disciples;" not merely from curiosity — if they can afford to gratify it — to "find out how to treat people."

They will be pupils of a teacher instead of listeners to lectures. Christian Science is too vast for the healing of what is called "physical disease" to be more than one of its outposts. Its height and depth and breath are not yet discerned; hence, "Science and Health" does not and can not define them.

In this time, that book — which as a book and as a statement of science is open to severe criticism because of its lack of order and method and the "I tell you this and that is sufficient" which is apparent in every part, and which gives some justification for the conclusion reached by so many readers, "this is no science; it is only theory," — will have a new meaning; and its hidden treasures will be more eagerly sought for than ever; for because of what is in it, it is one of the grandest books ever written.

Christian Science is not a new theory; a new philosophy; a revised theology; but what it is can be known only to a student; a disciple. The confounding of the foolish statements and unwise actions of unbalanced zealots with the science itself as the legitimate result of its teachings, is a grave mistake; and the ridicule and condemnation showered upon it in consequence, are undeserved.

Five times five are twenty-five no matter how ridiculously the fact may be stated by a teacher of mathematics; the statement is true even if he is a thief and a swindler.

If the statements of Christian Science are true, what Mrs. Eddy is; what her faults may be as a woman; what the faults and follies of her followers, they can make no change in the fact or affect the question at issue — the failure of Theology and *Materia Medica* to meet the needs of men; and the ability of Christian Science to supply the lack.

Because of this inherent power, no amount of ridicule and condemnation from the exponents of either or both, can arrest its progress. Men are growing to-day faster than ever, toward the perception of the necessity of independent thinking. They begin to recognise the folly of accepting another's say-so in matters which give the dominating quality to life to-day and in the hereafter — if there be one.

They begin to realise that all that enters into man's consciousness exists for him within; and hence must be ruled from within instead of from the without. The breast works which have served as means both of attack and defense for the theological Christian and the purely physical physician, will have to be abandoned sooner or later, for the battle upon the open plain.

Likewise all that has been or may be done upon the side of those calling themselves Christian Scientists, from

the direct or indirect intent to break down Mrs. Eddy, will fail. She cannot be broken down ; she can not be put out of her own place except as she puts herself out of it. She has been a means for the beginning of a mighty work whose proportions are scarcely visible even, to-day ; and her place as such, is her own. In it, she is deserving of all honor and consideration ; and many to-day and others to come, have reason to bless the name of Mary B. G. Eddy.

The fact that she was the instrument of a revelation to the age, proves another fact ; that there were those who were ready for the revelation. One can not be made otherwise. The law of supply and demand is a spiritual law and is eternal.

Whenever any great invention has been brought forth, there has been a place for it to fill ; needs which it met and supplied ; and there were always those ready to recognize the ability of the invention, and apply it to its special purpose. This law obtains upon the higher plane as well as upon the lower.

If Mrs. Eddy claims the name "Christian Science" as her property and no one has a right to use it without her permission, why contest the point with her?

Although it is peculiarly appropriate as is seen by those who discern its meaning, there is another name to which no human being can lay claim and which all can use.

If "Christian Science" is Divine Science, then it is THE SCIENCE OF THE CHRIST.

Every Christian Scientist who is such because he knows that all things are his and he is Christ's can stand as an advocate and demonstrator of this science which must be the Science of sciences, whether he be labeled "loyal" or not ; and of which there can be but one school as there can be but one school of Mathematics. And the Bible together

with other books are to this Science what works on mathematics are to that science.

This name, even more than " Christian Science " reveals the fact that " The Christ " is not a mythical personage who is apprehended through sentiment and emotion ; but is Man in his highest objective aspect ; is an ideal, a type as discerned within, which the individual and the race is ever working towards ; and becomes a conscious fact to both the individual and the race, through the evolutionary process, experience.

This is neither the Christ of Theology nor the man of physical science which are opposites and impossibilities. Neither what has been presented and upheld as Chistianity nor any science starting from the assumption that the physical organism is man, can be the means of true education. And man can never accomplish that work which is inevitable for the individual and for which such education fits him, by proxy.

Let all Christian Scientists or those who discern " The Science of Being " which is THE SCIENCE OF THE CHRIST as that which stands above and beyond religious beliefs and the science of Physics, untouched by them, stand squarely upon that platform; owing allegiance only to truth itself, which they follow after in thought, word and act.

Stand for that and leave Mrs. Eddy to the inevitable ontcome of the claims she has made. The " Children of Israel " are sure of their inheritance ; but the leader in the desert who considers himself a necessity to their entering the promised land ; who claims for himself that which does not belong to him, disappears from among them.

All able to rise above the plane of partisanship and party following can do the work necessary for others by first se eing clearly for themselves the difference between a

human leader and the truth itself, which ever beckons them to greater heights; higher and higher, to that atmosphere which is destructive of contention and denunciation.

In accordance with the law of this Science every human being is evolving " The Christ " be he Pagan or Christian; and all work for others should be a helping of them to see how to do their own work; how to work understandingly instead of ignorantly through suffering; not to do for them that which can only be done by themselves.

To one who sees this fact, what matters it what others say of him? What fear has he of this person, that book or the other teacher? Of being led astray by listening to this one or not hearing that one? Of not being considered a Christian Scientist by one set of human minds whose decision largely determines the contents of his pocket-book? Of not being one of the "elect" and relegated to outer darkness in consequence? Of being or not being anything and everything which the human mind can conceive of? He who would evolve "The Christ" by the more rapid method than the suffering consequent upon ignorance, must become fearless; and in proportion to his fearlessness will his object be attained; will he prove that "all things are his."

> "What matters it to thee how there they buzz?
> * * * Let thou the people talk;
> Stand like a steadfast tower that never shakes
> Its summit at the blowing of the winds."

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